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# INTEGRITY

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This Issue: *The Making of the Home*

VOL. 6, NO. 9 : JUNE 1952

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## EDITORIAL



VE in Paradise had none of the problems a new bride faces today. Her home came to her already made, while her descendants find the making of their homes a complex task.

We wish to point out two dangers which must be avoided if the home is to be made well. The first is the danger of over-simplifying the building of the Christian home. Simplicity is a wonderful thing, but there are other things in successful home making besides having many children and teaching them their prayers. True simplicity is achieved not by ignoring the many aspects of reality, nor by being oblivious to details, but by putting them in their proper place and unifying them in the scheme of loving God and neighbor.

The second danger is that, even though we do not accept it, we may be influenced by the modern concept of the neuter sex. Man and woman considered identical in function soon become neither masculine nor feminine but neuter. In this new order the husband and wife both work at jobs outside the home (in fact the young bride today is frequently considered lazy and remiss in her duty if she does not) and are equally adept at thawing out the Birdseye peas and putting on the supper. The only differentiating function that still remains is child-bearing, and according to a recent article in *Charm* that need only take the woman away from her job for six weeks!

In this issue then we are concerned with all the factors that must be considered in the making of the Christian home with special attention given to the distinct—although never independent—contribution of husband and wife.

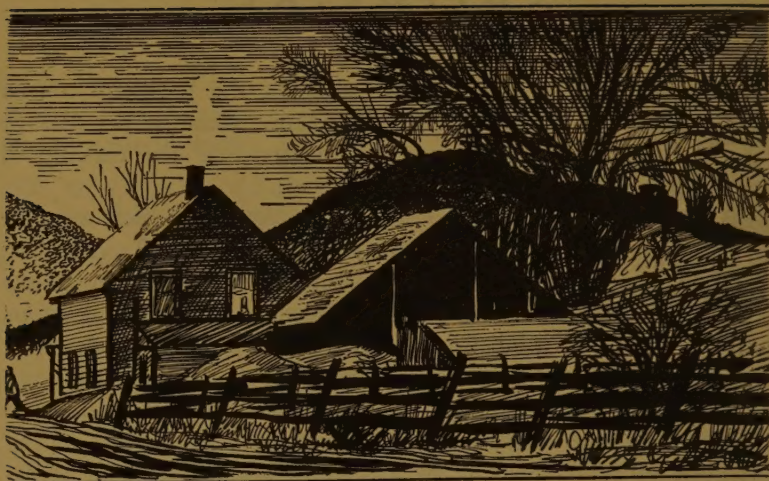
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We ask you to note our new address. We hope our moving won't inconvenience any of our subscribers. It is just that—like so many other people—we have an unbalanced budget, and consequently were overjoyed at the opportunity of cutting down on the rent.

*Integrity, 157 East 38th Street, New York 16, N. Y.*

THE EDITOR





## The Making of the Home

**M**RS. STANCIOFF writes about the requirements for successful home making not only from the practice she has had with seven children, but with the newly-acquired dignity of a grandmother. The Stancioffs live in Frederick, Maryland.

**Marion Mitchell Stancioff:** "In my Father's house there are many mansions." Diversity has its place on earth as it has in Heaven. There is no definite immutable pattern for the Christian home. There are only definite immutable principles for Christians to live by and the way these shall be applied varies with time and place, with function and position, with taste and with talent, intelligence and education.

### no standardization

As every city and every nation has its specific character, so each family too has its own, its *familiar style*. Each home has what gardeners, speaking of the characteristic structure of a plant, call its "habit." Any idea of home making which does not allow first and foremost for this diversity is not a design for a home but a plan for barracks. Too many Catholics in our collectivist age tend to think of Catholicism as a super-collectivism. They would like the Church to issue blueprints for every phase of living. They would thus deprive Christianity of that elasticity, that adaptability which is the sign of life and the earthly basis of its universal-

ity. Some earnest souls for instance insist that every "Christian" home should be as poor as they happen to imagine the house of Nazareth. Others would have the "Christian" home grander than those of its pagan neighbors, the more to impress them. Certain housewives identifying their fear of dust with the fear of the Lord see in a clinical cleanliness the sign of the "Catholic" house. Others, confident in the indulgence of God and man, hold that the things of this earth should take care of themselves and any time spent upon them is stolen from their Maker. Some "Catholic" parents maintain that true parents should give up all outside interests and concentrate upon their families alone, or that children doing household chores should be thinking all the time of the Holy Child at work; while other "Catholics" are as sure the Church is best served by having their families the best turned out, and their children the most popular of their community.

### **unity in diversity**

The Church is indeed one, holy, universal and apostolic. However, many of her children are apostolic without being holy, and others more zealous for her unity than her universality. Oneness in faith and hope and love does not mean oneness in outward things. There is unity of dogma and diversity of rites. There is unity of praise and diversity of tongues in which that praise is sung. There is one law and a variety of rules for its maintenance. There is unity of principle and diversity of action. It is the universality of the Church which insures that its unity shall never petrify into uniformity.

### **the pattern devised by God**

Let us therefore begin by making a bonfire of any rigid theories which we may have on how to make a home. Insofar as one can propose a general pattern for the human home one cannot do better than to follow the one devised by God for His first children. As the family is the microcosm of human society, so the home is the microcosm of the world we live in. We are told that the Creator in the beginning designed the world as a home for man. He most carefully and beautifully prepared it that man might be at ease therein. Now with what did He chiefly endow His children in their first home? We will find that He gave them first the means of subsistence—and beauty, freedom and leisure as well. And what did He demand of man in return? One thing only, the observance of a certain order. Subsistence, beauty, freedom, leisure, order. Without any one of these there is no true home.



## beauty in the home

The first most obvious care of parents is to provide the physical necessities of life for their family. The next is that *the house should be a place pleasant to dwell in and to which it is a pleasure to return*. The physical beauty which makes a home delightful depends to some extent on circumstances. But it does not by any means entirely depend on them. It is far more dependent on the gifts of the home builders. Which of us has not been struck by the harmony created in their one-room flat by those young Browns, simply by taking thought and some fresh well-chosen colors and putting in a lot of hard work? Who has not been seized by gloom on entering the Smith's pretentious hall upon which money has patently been lavished? There is, it is true, a type of beauty which wealth alone can achieve: the beauty of an Adams mansion or a Venetian palace. But there is in their loveliness and in that of a poor dwelling arranged with taste only a difference of degree, not one of quality. They equally aim not to *impress* but to *delight*. Harmony, which is the fruit of proportion, can reign in one small room as triumphantly as in a hundred colonnaded halls. There are extraordinary circumstances, such as living with relatives whom we dare not offend, or in rooms we have no right to arrange, or existing from day to day in times of crisis, or else in that extreme poverty which the Popes protest is destructive of family life—under which it is exceedingly difficult to achieve those conditions of physical harmony which make a home pleasing to mind and eye. Such unhappy circumstances make even more difficult, though all the more imperative, the creation of that invisible beauty which is the chief attraction of the home.

It is all very well to say that this harmony is achieved by love. Love is of course the prime mover of all creation, but human love needs wit to watch it lest it grow tyrannical or plaintive. How many children have been surfeited with "love" by a daily diet of torn hearts dished up by pelican-parents? This "invisible beauty" is indeed the fruit of love wisely and well ordered and is perceptible in a thousand ways: the tone of the voice, the words said and those left unsaid, the simple courtesy and absence of affectation, the readiness to listen, the discretion in questioning, the willingness to be serious, and the lightness of touch, the dignity without pomp and the gaiety without silliness, the warmth which flows and never gushes, the cool decisive firmness when firmness is needed, the unobtrusive thoughtful gesture, the gentle frankness, the limpid clarity of the atmosphere, all these are sensible signs of that harmony which makes us truly feel at home. Most children are

tremendously sensitive to such things. Few of them are immune to the contagious peace such harmony creates. Thus whether we furnish our house with Hepplewhite and handblocked fabrics or packing cases and calico, these are only beauty's beginnings, and the enduring quality of the home is that which we purchase with our own perspicacity of heart and the unremitting attention of our minds.

### **freedom in the home**

The third indispensable condition of the home is freedom. Freedom as it was originally given to man, not the travesty we have made of it. Freedom is the privilege deliberately to choose good. We are *never* free to choose evil; when we choose evil we are already under the sway of sin. As Kierkegaard said (and before him Saint Paul), "We sin only when liberty is in a swoon; we are not free but in a *vice*." So let the founder of a family beware of the benighted theories of the psychiatrists, lest his children be stretched upon their restless couches. Let children not think they are "free to do what they like" but to like what they do, lest their wills, enslaved to lawlessness, turn and rend them till the very semblance of their liberty is lost within the walls of the psychiatric ward. Children must be free to tell the truth, free from hypocrisy and lies, free from the fear of punishment. Not free from punishment mind you, but free from the fear of it. We must gently dispel the obtuse cowardice which makes them fear the punishment more than the offence, firmly encourage courage. We must win their co-operation in support of law when possible by making them see its reason, and when that is beyond them by keeping their trust in our aim and our judgment. This we can only do by *never* lying to them and by showing our trust in them. Nine children out of ten will respond by being worthy of our trust. Since it is possible that the one unworthy of trust may be in our own family, we must keep our eyes open to help him keep straight. The proof of freedom is by definition frankness. The ability to speak and ask anything without the fear of causing shock, the open discussion of ideas, these are signs of freedom in the family. Conversation is the cement of the home; without this free exchange of thoughts the family is no better than a collection of strangers in a lodging house.

### **the necessity of leisure**

Yet sometimes we find families who live in charming houses, love one another dearly and trust each other fully, and yet there is something lacking in the harmony of their home. In families of this type the impetus which has brought them thus far is sometimes inclined to carry them on into excessive activity. They **will**



all be busy evolving and carrying out plans for the common prosperity or for beautifying the house or for educating the younger members of the group, or for all kinds of works of mercy. All of these are good in themselves and not to be neglected, but when they follow upon each other without ceasing, when work-filled days melt into plan-filled nights and are followed by highly organized weekends, then the time has come to rediscover idleness. How can the soul take a deep breath when it is always panting after this or that? How can our children grow to their full stature without quiet in which to think and read and pray, or even dream; how can they learn to listen for the sound of poetry without a background of solitude and silence? How can we fail to be shrivelled when we are ever straining mind and muscle toward a thousand ends?

Leisure was more generously present in our first parents' home than it has been since that was forfeited. Now we must earn not our food only but our social position by the sweat of the brow. That all takes time, more or less of it according to the physical and cultural climate of the society in which we live. Because of the bounty of nature the Trobriand Islanders can spend much of their time in social intercourse. Because of the simplicity of their lives the Mayas of Yucatan can produce enough food in sixty-three workdays to last them round the year. The Swiss, the Soviet citizen, the U. S. citizen, because of natural poverty, political exigency or social convention must work long hours all year round. The beauty of the home and the culture of the family are desirable ends. But to create that beauty and culture by slave-driving the family is to defeat one's very aims. Good works are admirable too, but when they unbalance the family then that over-exploited slogan "charity begins at home" must be heard. Beauty cannot be enjoyed without leisure; love can hardly survive without leisure. Bodies and minds driven to constant activity lose their elasticity and become wound up to an unending round of termite activity. God Himself rested upon the seventh day as an example. We should try then to provide times of silence and solitude and inactivity for each member of the family just as we try to provide each one with milk and eggs and fruit. Here and there we shall discover one who chafes under even a little quietness and inactivity just as milk irks certain stomachs. In such cases we shall have to exercise our ingenuity to find a substitute as nourishing to the soul.

## **order**

We know that no society, no village, no family, can subsist without order. Order is to harmony as indispensable as proportion.



So order too is necessary in the home. Not outward order only, though that—if it does not become a mere servitude to neatness—is essential as one of the components of beauty. But an inner discipline is even more essential, though there too parents must beware of seeking it tyrannically or for its own sake. Though discipline is always in the last analysis self-imposed (otherwise it is just coercion) it cannot be learned without being taught. By definition it is a willing subordination of the disciple to the master. It is an obligation of the parents to teach that discipline in such a way that the children shall will the same ends as they. The first commandment and the fourth are the basis of education; a house where they are not observed can never be a home. How many families are rent by dissension simply because no reverence or sense of respect was taught the children in their infancy? The reverent attitude which is at first the result of habit and later of reason is the beginning of the self-discipline necessary both to adults and children. A breach of discipline—a disruption of divine order—broke up our first home. While there is inward order the home can never be destroyed. The story of Eden and the Fall shows forth all the conditions of a home and its destruction. The breach of discipline was only the inevitable outward sign of a deep interior subversion of order. Eve lost confidence in God, was willing to believe—oh sacrilege—that He had lied to them, allowed the strange unfamiliar iridescence of the tempter to draw her away from the familiar splendor of the Parent. To such an impoverished taste Paradise must naturally cease to be accessible.

A home is a joint creation of parents and children. Whichever we are, we are all exiled children and we shall do well to keep in mind the fate of that first home while we are making ours.



## Mixed Marriage

Step softly here, speak lightly  
Of trivialities.

This pleasant field  
Is much like any other to the eye,  
Sun-laced, flower-flecked. But listen:  
Its soil is deep as you might sink a spade,  
No deeper.

This field is two, not one.  
Twin granite cliffs, bridged only  
By topsoil held with tangled shrub,  
Measure themselves across an ancient cleft  
There, where those young trees  
Divide their anxious roots.

Speak carefully,  
A thoughtless word brings down the storm.  
What then of the young trees?  
What then?

ROMA RUDD TURKEL



# The Father in the Home

**T**HE man's view of the making of the home is different from the woman's. That is not because it is contradictory but because it is complementary. Ed Willock, one of the founders of INTEGRITY, has eight children.

**Ed Willock:** In order to approach this article I had to put aside two misgivings concerning the subject. The first and most obvious drawback is my realization of some of my own deficiencies as a father. The second misgiving is that I would have preferred to write an article more properly entitled "The Father's Place is not in the Home." I'd find this subject more to my taste because I feel strongly that an erroneous conscience is trying to domesticate modern fathers whereas, in fact, their proper environment is in the wilderness of politics (in the broad sense), that is, the inter-family area. The fact that the nineteenth-century father was consistently naughty whenever he was away from home is no reason for concluding that it would improve his demeanor to make him a mother's helper. Maybe a man is better for being under a woman's guiding eye, but at best he could only be a better son. The father's job pertains primarily, I think, to the social order and secondarily to the domestic order. To fit these convictions into the subject I have been appointed to treat however, only means that I must talk about the other side of a question which fortunately has two sides. The father undoubtedly has a job to do in the home.

## no mother's helper

It might seem that I am being negative to begin my definition of domestic fatherhood with an insistence upon what it is *not*. However, the situation as it exists is indeed a negative one. So called *spiritually-minded* people are currently implying that bad men should become good boys. That is to say, religious people who (for good reason) stand aghast at the irresponsible behavior of today's fathers seem to think that to reform the situation means that men should capitulate to feminine standards of good behavior. This I consider extremely negative. A reformed father is not a good boy. If he were a good boy he would do what his wife expects of him. As a good man, however, it should be expected that he would often do the unexpected. The father must be the head of the house, and that means if and when he becomes a better man it will be in accordance with his own idea of perfection and not

his wife's. To say other than this is to imply that mother knows best. If she knows best, then God would have made her the head of the house. He didn't.

For the past quarter century Catholicism as parochially practiced in this country has had two remarkable and somewhat diametrical characteristics. The majority opinion which prevailed in the pulpit and at the dinner table was (and is) that feminine prudence (valuable in its proper place) corresponds most perfectly with Christian behavior. Virtue always seemed to lie on the side of stability, domesticity, gentleness, sympathy, obedience, and a cautious concern for one's own family. All of this corresponded very nicely with the mother's inclinations as well as the fulfillment of her vocation.

The minority opinion, generally voiced by the father and possibly the grown-up children, concerned itself more with freedom, revolution, justice, social consciousness, skepticism, and the need for risking one's good to gain a greater good. This opinion labored under the handicap that it was unorthodox, unconventional, and seemed to coincide with the views of people who were obviously no-good. The fact that it corresponded in many details with the expressed views of the Papacy was not generally known.

If during this same quarter century the destiny of Catholic families had been guided by the fathers, things might have been different, but the facts are that secular mores also concurred regarding the primacy of feminine prudence. Everything conspired to increase the prestige of domesticity and feminine counsel, including the irresponsibility of fathers and silence in regard to Papal direction.

The frustration of this minority opinion has produced an abortive rebelliousness characterized by aberrations that run the gamut all the way from wanton alcoholism to fastidious pacifism. The more drunk or the more pacific the rebels have become, the more convinced are those who hold the majority view that they are right. Consequently, current attempts to Christianize father are too often a re-intensification of the attempt to domesticate the man, that is, to make him the helpmate of the woman in her task of running the home.

I wish to have no part in this re-domestication of the male animal, so when I write about the father in the home I am writing about the man exercising his God-given discretion as head of the house in company with his beloved helpmate, and his masculine contribution to the formation of the children. This may or may not coincide with his wife's conviction as to how he should act.



Every father must learn to use his own head and respect the opinions of his wife. Yet his must be the decision in a situation for which there is no formula.

### **the children's hour**

For most men, today, the evening meal is the time of closest contact with their families. It may be well to prolong this meal so that more can be made of the opportunity. The father should give the blessing, asking thanks of God. Young children should be discouraged from talking or from occupying the stage so completely that the adults, father, mother and guests, cannot talk seriously and sociably. It should be borne in mind that this conversation concerning adult matters is mainly for the benefit of the children and a contribution to their education. This would be the sole limitation that could generally be placed upon adult conversation in the presence of children: that the matter and demeanor are toward their edification.

The good of the children should be placed first, and adults should not indulge too often in their normal desire to *get away* from the youngsters. I think it's a good idea to have guests frequently, eating dinner with the children present because during this time of conversation the visitor can be drawn out to express ideas informative and edifying to the children. These evening meals are the most likely time for increasing the social scope of the children. They emerge temporarily from their childhood world to gaze curiously at the vocational adult world. The meal, joined in by all, breaks down the normal barriers between childhood and grown-up matters. During these few minutes the child is more susceptible to persuasion than throughout his schoolday.

Any and all matters should be considered fit topics for conversation as long as a certain guidance is maintained in the direction of idealism. I differ with those who hold that spiritual reading is to be preferred to conversation. This is just one of the innumerable attempts to convert family living in accordance with monastic norms. It must be borne in mind that the family vocation is concerned above all with *the proper use of creatures* whereas monastic living concerns itself with *utmost detachment from creatures*. The great achievement in a family is not to produce many priests and nuns but to pave the way toward the vocation which God wishes the child to accept. Whatever calling seems to be attractive to the child is fit matter for family conversation, *including* aspirations to the convent or priesthood. I act upon the assumption that a respect for *any* holy vocation from farming to the priesthood is the proper disposition for discovering one's own

vocation. It is foolish to intimate that to cultivate in the children a respect for created things—music, nature, painting, child raising, politics or plumbing—distracts the child's attention from eternal concerns. This intimation springs from a conviction even more erroneous: that holy people *scorn* creation.

The father as head of the family should guide the progress of conversation at meals. His presence and demeanor at the meal has a profound effect on the children. He must either use it wisely or abuse it. There is no third alternative.

Some fathers have found it wise to conclude the evening meal with family prayers. It might be easier to do this than to reassemble the family later. Another advantage in doing this is that there is less likelihood that the prayers will be inordinately prolonged. In regard to family prayers there are a few generalizations that can be made. These prayers are the family conversation with God and His saints. It should be taken for granted that every home will converse in its own unique way. Once the children know by heart the formal petitions recommended by the Church then it is wise to introduce as many spontaneous innovations as are required to hold the attention of the children. A marathon of rosaries, reducing prayer to the level of a mere feat of endurance, can generate a distaste for prayer, and more than this give prayer an entirely false significance. Austerity is one thing and prayer is another. Praying can be joyful and it can be a bore. I think that for children it should be made as dramatic and joyful as possible. A little imagination on the part of the parents accomplishes much more than a mere dogged determination to see how many times they can (spiritually speaking) chin themselves.

## **recreation**

In discussing this topic I must depend a good deal upon generalities. The running of a home is an art, not a science. What works in one home does not work in another. If I use generalities then, I am not being purposefully vague but conscientiously liberal.

In most American homes today, after the evening meal is over, there are still chores remaining for the wife to do, whereas the husband's time is at his own discretion. This situation produces natural tensions that should be expected. It is reasonable to assume that a wife dislikes plunging herself into dishwater while Daddy adjourns to his evening paper. Something should be said for Daddy in this instance however. In general wage-earners and tradesmen work at a far more vigorous pace than housewives. Most men who work on production for their income are delighted to find two or three minutes in the workday which they can call their own.



Housewives, because they are their own bosses, and because they work in co-operation with nature, generally work at a slower pace than wage-earners meeting machine demands. Although this is fraught with all kinds of exceptions, it is generally true that the wage-earner is more in need of a rest after supper than the housewife. The significant point is that the time of recreation for the husband seldom coincides with the time of recreation for his wife.

### **the man's task**

According to the custom of judging a husband's virtue entirely by his behavior *when he concludes his work*, his day's toil is disregarded and he is considered a heel if he doesn't wash the dishes or help put the children to bed, yet there is never any question of his wife helping with his daily toil. At times a husband should help his wife with domestic tasks, but it should be taken for granted that these are not *his* tasks, but hers.

This brings us back to the obvious question, "What is the man's task in the home?" Keeping in mind my previously expressed opinion that a husband's work is *not* primarily in the home, and remembering the fact that his conduct at home follows after his daily stint, we must probe fairly deep to find out just what his domestic role really is. Most of the arguments from the nature of the sexes are rather weak. For example, I doubt if there is anything in the feminine temperament which prescribes that she wash dishes, nor is there anything in the masculine make-up which gives him supremacy at the art of repairing electric-light cords. Tradition is more helpful. The domestic jobs must be divided, and customarily certain groups of tasks fit together for the wife and others for the husband. These are by no means absolute designations. No man will become effeminate from washing dishes now and then, nor will repairing an electric-light cord cause a wife to grow a beard.

The least vague principle governing masculine and feminine tasks in the home, that I can think of, is that the wife cares for current and immediate needs and the man takes care of the long-range destiny of the home. Whereas it is normal for her to answer in response to each call that arises, it is normal for him to exercise foresight and plan for the future. The woman will cope with many crises whereas his job is to foresee and avert catastrophe. The cross of the wife is that she will have to adjust herself to observing her husband engaged in long-range ventures, such as repairing a roof that doesn't yet leak, planning or building a home, taking part in organizational activities, while (in her mind) current problems are left unattended. The cross of the husband is

that he must realize that averting catastrophe is seldom appreciated as much as coping with catastrophe (that is why young boys aspire to be firemen rather than carpenters).

## **helpmates**

My anti-feminist leanings should not be construed as a lack of respect for the personal dignity of the wife and mother. Quite the contrary. When men once again become heads of their home, the dignity of wifeliness and motherhood will equal if not surpass the current secular adulation of the career woman. In the evening after the children are bedded is the most likely time for the man and wife to sit together and talk about their mutual partnership. A few words may be all that is needed to renew common enthusiasm for the daily grind. When God divided the species into two and assigned the woman to be the helpmate of the man He didn't merely give the man an extra pair of hands but another mind and loving heart. It is more than likely that a man and wife can get better advice on intimate problems of conduct *from one another* than from any other source. Grace and love combine to quicken the perceptions of each partner so they can be of inestimable help to one another. It should be borne in mind that all the graces of Matrimony build upon the mutual consent of each partner. Each had to say, "I will" before the Sacrament was fulfilled, and this "I will!" must be repeated continuously if the graces are to become actual in their works. In order for the man to be a proper head of the family, his wife must continuously consent to it. He cannot effectively force her to consent. On the other hand, the man must consent to her being his helper or else she cannot truly be helpful. If he seeks advice for living from some other sources, looking down upon her suggestions, then he is cutting himself off from the most likely source of wisdom.

## **other matters**

There are innumerable matters that are part of family living which I have not touched upon. There is no formula for doing the right thing at the right time either in the Church or outside it. Civilized living has done much to lessen the differences in gifts between men and women, and differences that are extremely obvious (and taken for granted) in a peasant society, are quite subtle and almost hidden in urban living. It is an oversimplification to assume that primitive living is the true measure of what is right in domestic relations. The relationship between man and wife is dynamic and subject to all sorts of unpredictable changes. Both partners must learn to adapt themselves gracefully to the



changing pattern, much as two dancing partners respond to the changing tempo of the music.

It is sometimes assumed, for example, that financial matters are properly the man's domain. If so, I can't imagine why. The education of the children is another thing assigned one way or the other. Here again, the only safe generalization is that financial and educational matters fall at one time to the woman and another time to the man, depending upon whether immediate or long-range objectives are involved. Women do seem to have a greater capacity for response to immediate, personal needs. Men do seem to have a greater capacity for speculation and foresight. Obviously both gifts are very necessary to the proper conduct of a family. It seems fairly reasonable that the woman should endeavor to pass on her gifts to the girls and the man pass on his to the boys.

### **special concern today**

In another age men would have a more pronounced domestic role than they have today. We are living in an age of great change. Among those contending for influence in establishing a new pattern for living to replace the hectic era that is passing, is the Catholic Church. The Church has called for a marked reintegration of persons and institutions bringing them into harmony with the mission of Christ. We, as Catholics, therefore cannot presume upon a *business as usual* policy, especially not in our homes. We are retooling the home for Christian living.

Since foresight is the special prerogative of the father, he is the one most responsible to bring these changes about. Usually his job, from whence he gains income, has nothing whatever to do with this responsibility to bring about change. Thus his spare time often becomes the only period of time when he is free to establish a new order. It is a time for study, conference, organization, and apostolic works, directed toward this end of revolution. Most Catholic men do very little in this regard, tossing an even greater burden upon those who feel responsible. Consequently, one finds in many homes fathers wasting their time at childish games for fear or ignorance about how to face properly their paternal responsibilities in a changing world. In fewer homes one finds fathers rushing about to the apparent neglect of immediate tasks, trying to organize and agitate for revolution. Most men do too little, a few men do too much. All Catholic men should respond to the universal call for Catholic Action.

The good of every family depends upon the father's active participation in this common goal of reordering society. The few who try to do the work of many appear to be fools, often to their

wives. Other men attend simply to the immediate needs of their own families, thus winning feminine favor, yet jeopardizing by their negligence the very institution of the family itself.

### **close to the Church**

It is vitally important that the Catholic father realize that many of his vocational convictions coincide nicely with the precepts of Peter even though they might not at all agree with the business as usual, conservative attitude which characterizes American parochial life. He should put himself in contact with the tradition of Saint Joseph and Saint Peter, and familiarize himself with the paternal prudence which is so integral a part of the Church. Few fathers realize their own dignity as fathers, and few see the unique role that the Church insists they play in this work of revolutionary change. He should recognize that the American tradition of the last quarter century, which assigns to him the role of eternal adolescence, is a belittlement of his vocation. He is the bridge between Church and state. He is the bridge between state and family. He is the bridge between family and Church. If this is not clear to us today, at least it should be obvious that all these bridges are down.

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## **H A U N T E D**

A child, she thought, would mar her antique pieces,  
Or possibly destroy her figurines;  
Or even interfere with social functions  
Or spoil her game of golf upon the greens.

They were so cute—in other people's houses,  
And nice to play with—if alert and bright;  
But oh, the washing and the sterilizing—  
And what if one lost sleep with them at night!

So now she sits alone and sadly listens  
To children laugh and play—she thinks she hears  
A baby crying in the next apartment  
Where no one lives—nor has for many years.

HELEN CARRAHER WERNER



## AN ARTIST OF CELEBRITY

**“G**OD is among the pots and pans,” said Saint Teresa, but in our age cooking has lost much of its dignity both as an art and as a holy work.

*Florence Berger, who has written a liturgical cook book COOKING FOR CHRIST, lives with her husband and six children on a farm outside Cincinnati. The Bergers have just been awarded the Family Action award for 1952 by the Family Life Conference, N.C.W.C.*

**Florence Berger:** When the new editor of *Integrity* asked that I share in this issue on “Home Making” by writing an article on the food which sustains that home I was tempted to ask, “Is it true?” Here was my favorite topic entering the lists of a radical Catholic magazine. Here was my favorite building project which I had worked at brick by brick. Could it be that the “rubble removal” was finished in this one little phase of Christian life? Could it be that blueprints were now needed to begin construction for new Christ-centered homes? Were we parents beginning to realize that God had put our eyes in the front of our heads so we could look forward and not back and not down?



## building the Christian home

The answer to these questions I thrust aside, with the teenage-cover-all, "Well, you asked for it." As a "re-former" first let us look over our building materials for the Christ-centered home to see what we can use now that *Integrity* with a voice as resonant as John the Baptist's has shown us our sins and weaknesses. Just so Christ looked around at those who stood watching on the banks of the Jordan. Christ, the Sinless One, had shared in their baptism of penance to show them the first step in the work of restoration. To see sin, to regret it, to hate it and to avoid it—it is as simple as that, *Integrity* declares. The majority may not find this as simple as it sounds, but the majority did not follow Christ from Jordan's banks. We have to be satisfied that our perfect family building materials will be scarce, just as Christ was satisfied with a John and an Andrew from all the crowd. If we can find but a few homes where this life can be lived perfectly then the foundation, Christ, will have been laid. Much of the building will have to be done with seconds or imperfects. This, however, should not discourage us because once we workmen know the plan drawn by our "Master Builder" and see our "Architect's" blueprint we shall want and work until the very paper turns to reality. Think what He did with a Peter and a Magdalen and He has promised that with His help we can do as much or more. "One cannot be cured of God once one has known Him," and one cannot but build a home for Him once one has known His plan.

## thirty years of work

It took Christ thirty years to show us how to build our homes. It took Him thirty years to teach us that every little act in the making of those homes for God has tremendous power to save us. For most of us, both men and women, the very salvation of our souls will depend on the life we lead in our homes. Someone has said that an efficiency expert would have given Christ a very low rating because He waited around Nazareth for thirty years before He set out on His great mission to save the world. This is neither true nor accurate because His slightest act in the home had infinite value in the plan of redemption. "Jesus Christ is not less adorable nor less pleasing to His Father when He wields a chisel or plane than when He dies upon the cross to save humanity." The lesson of Christ's home life is most certainly the double corollary: nothing is great in the sight of God except that which is done for His glory; and even the smallest thing, if done for the praise of God, is great.

## **martyr — cooks**

Now truthfully one of the most necessary operations in the home is cooking, yet cooking has certainly lost its aura of glory and become a step-child, hated and abused. Like the step-child in the fairy tale we would cast her out but we can't, and so we suffer her and endure her and make martyr-cooks of ourselves. Our pots and pans become so big we have to get into them before we can scour them. Our potato peeling takes on the proportions of K.P. in the United States Army. We become literal Marthas while Christ sits in our kitchens listening to our complaints. Only on rare occasions do we stop long enough to hear Him ask, "Well, why have you chosen this lesser part? Why do you see this work as an end in itself and not a means to come near Me, as a way to praise our Father? Why do you see only the stacks of dirty dishes and smell only the burned cereal? Why do you not see Me here counting the crusts as tickets to Heaven? You have become so near-sighted that you see only yourself shackled to a hot stove. Look up, and forward. Study My plan for a real Christian home. It took Me thirty years to teach you how to build a home for Me—but you still have not learned that your home is My home; that your family is My family. I need the food you prepare to sustain, nourish and comfort My family in this home which you call your own. Without that food we cannot live in peace, neither you nor I nor your family, for your children are My children. I live in them and I grow to fulfillment in them."

## **hungry for food**

Without a doubt Christ was the hungriest human ever to walk this earth. From His first wail from the manger to His last plea from the Cross He was always asking food or drink. In between most of His important teaching was dished up at table or at picnic. He was hungry for friends, for brothers, for souls. He must have been a wonderful guest. Think how many times we read of Him going here and there for dinner. His friends and enemies vied to invite Him for supper and He went. Nothing is more disheartening to invite a guest and have him refuse. Christ never refused to be fed. In fact Scripture loves to recount His story of the host who had to go out into the hedges and by-ways to fill his house with guests. No man ever possessed Life in more fullness than He, yet He was always seeking the material sustenance of life as though to show us that matter can affect spirit and His Spirit willed to depend on food. "I was hungry, and you gave

Me food," He assuredly said to the women of Palestine who fed Him; and by saying His thanks He rewarded them with eternal life. I often wonder if they knew that they had entered a cooking contest with stakes lots greater than blue ribbons.

Even after the resurrection when you would think that a body glorified would have no need of bread, still at every meeting with His chosen family Christ insisted that they share the loaf. All of His life He had been hungry for friends, for brothers, for souls and now that He had restored the relationship between God and man He would not miss an opportunity to eat with His new-born Christlings. "Children have you nothing to eat?" "Have you caught anything to season your bread with?" He asked the discouraged fishermen dragging in their empty nets, and when the miraculous catch was brought to shore the risen Christ was cooking on it." "When Jesus said to them, 'Come break your fast,' none of the disciples ventured to ask Him, 'Who art thou,' knowing well that it was the Lord."

## **the Sacrament of bread**

After they had eaten, Christ gave Simon Peter his great commission to feed the lambs and to feed the sheep of His pasture. How often He had first shared food and then commanded action. First He would eat with them to prove himself a brother and then He would teach them of their Father. It had been so at the Last Supper, first the bread was blessed and broken and then He had given them the magnificent doctrine of the vine and the branches. Now it was so on the shore of Galilee. First He would be their cook and then He would give Peter the spiritual leadership of the world and all men in it. And even right down to the moment of the Ascension when "He appeared to all eleven of them as they sat at table," first He would feast and then He would give His orders to "go out all over the world and preach the gospel to the whole of creation."

In each case the Sacrament of Bread had been first, the bond of unity was effected by the very act of eating together, and then and only then would it be possible to place orders of such tremendous proportions on such frail shoulders. Today this is exactly the procedure in the Holy Sacrifice of the Mass. The Holy Bread of Communion makes possible the "*Ite Missa est.*" Christ still gives His brothers Food which strengthens the Mystical Body enough to accomplish His work, but in every Christian home



there is a handmaid who helps indirectly in this same task. This is the work of a cook.

## the dignity of the cook

You may say that all she serves is material bread, but that very matter builds up a child of God. You may say that all she helps to produce is physical strength but on that very weakness God placed the responsibility for the conversion of the world. You may say that man cannot live by bread alone, and that is why I say that a Christian cook will see to it that many a word from the mouth of God will follow her good dinner. Christ did not deny us bread to feed us only God's words. "Not by bread alone," He insists and the very bread we bake becomes a handmaid to His teaching. In the mind of Christ food was important. It was the sign of His family's fellowship, it was strength for His family's share in the work of redemption, and when given to His poor it was promise of eternal life.

All these words have been written to convince our cooks of 1952 that their work is holy and great when that work is done for God's glory. If I could paint you a picture of Christ feasting with His disciples it would be worth ten thousand words. If I could bake each one of you a feast-day cake, you who no longer live as *you* but who have Christ living in you, I could stop writing. And the same thing is true for you in your family. We mothers wouldn't have to preach so many sermons if we prefaced them as Christ did with good food. There was an old saying, "A man is what he eats," but that is just half the story. A whole man is one who hears the will of God and does it. The food, none the less, certainly opens his ears, softens his heart, and moves his will to act. For generations we women have known instinctively that the way to a man's heart is through his stomach. *It took a God to teach us that there is also a way from food to soul.*

To see with Christ these spiritual meanings and connotations is the most difficult part of the cook's job in 1952. Anyone can boil herbs until they are soft or bake dough until it is brown; or roast meat until it is tender; but not anyone can see in those herbs "days of affliction" nor in that bread "every word that falls from God's mouth," nor that meat as "doing the will of God." We have become so divorced from God-consciousness that it is hard for us to open our eyes to see these hidden meanings in things, yet without this sense of God there is no inspired sense to loving or cooking. We are as blind as Thomas without his excuse.

## the extra loaf

How many times we forget who is Master of the bread. We, who have more than we need, forget that that extra loaf belongs to Christ in His poor. We, who have little or none, are filled with anxiety because Christ has failed us. Today as almost two thousand years ago He could chide us as He did the disciples, "Have you no sense, no wits, even now? Is your heart still dull? Have you eyes that cannot see, and ears that cannot hear: do you remember nothing? When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up? (They told Him twelve.) And when I broke the seven loaves among the four thousand, how many baskets full of broken pieces did you take up then? (And they told Him seven.) How is it that you still do not understand?"

There is no use baking *Lebkuchen* or life-cakes at Christmas unless we understand that the Incarnation implies our share in His Life as well as His assumption of ours. Our *stollen* and *Vanyocka* and *Christ dows* may well represent the Infant God in all His complicated swaddling clothes, but we may as well eat plain buns if the cake does not turn our thoughts to Bethlehem. The resurrection bread of Easter will be no more than a curiosity, if it does not raise our prayers to Christ, the immolated Victim Who has touched Heaven's heights and heart, and Who has won an eternity for us. And so the parallel continues. The Catholic cook is first and foremost the handmaid of the Lord.

## the sharing of bread

In her hands lies the power to unite or divide the house of God. To share bread has always been one of the most powerful ways to bind men together. Christ at the Last Supper reiterated this truth many times. First He had given His family the food which was His Body and Blood and in that giving they became one as the Father and the Son are one. But more than that these men who had eaten the one bread were now to be given the privilege of a common Life and that Life was God's own. "I have given them the privilege which Thou gavest Me," Christ speaks to His Father, "that they should all be one, as we are one; that while Thou art in Me I may be in them, and so they may be perfectly made one." Of course the bread which we give in our homes is not the "*Panis Dominica*" but it too is holy because the Christ in our families has need of it.

## "I feed a God"

This then is the great difference between keeping a house and making a home for Christ. In the former there may be a cook. Perhaps she has even had to learn to like it as Elizabeth Thomas who wrote of her "Ambition":

Once upon a time—I planned to be  
An artist of celebrity  
A song I thought to write one day  
And all the world would homage pay.  
I longed to write a noted book,  
But what I did was . . . learn to cook!  
For life with simple tasks is filled  
And I have not done what I willed.  
Yet when I see boy's hungry eyes  
I'm glad I make good apple pies.

Here the work has been a frustration and finally an unwilling sort of satisfaction based on bread alone. Since this little verse is some two-hundred and fifty years old I won't worry about a copyright or a lawsuit if I paraphrase it to suit ourselves.

Once upon a time—I planned to be  
An artist of celebrity  
A song I thought to write one day  
And all the world would homage pay.  
But first with Christ I learned to cook  
Then got the nerve to write a book.  
I feed a God who lives today  
In boys and girls who work or play,  
And when I see Christ's hungry eyes  
I'm glad I make good feast-day pies.

### **JUNE BRIDES — and BRIDEGROOMS**

would appreciate this issue of INTEGRITY. In fact, why not give them a subscription? In the months to come we shall discuss—July: **Housing**. August: **Creative Activity**. September: **Human Relations**.



FRUITS

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CEREALS



# Children of Light

**T**O realize the value of natural virtue in no way implies a denial of the superiority of those virtues directly infused into the soul by God. Mrs. Malley of New York City, mother of three children writes of the parents' obligation to guide the children in the acquiring of unglamorous, but necessary, good habits.

**Elaine Malley:** The Catholic family apostolate is young and ardent and full of faith and high hope. I think it has been in existence long enough, however, to give us a certain perspective that makes it possible to see the stumbling-blocks that beset its path, the trends that need to be guarded against. The scope of this article does not permit more than a brief analysis of one of these trends: a tendency to look for growth in virtue only by supernatural means (prayer and the Sacraments) while neglecting to acquire those natural virtues which facilitate our service of God. This is a fault of youth and enthusiasm. It is also an understandable result of the rupture with the bourgeois tradition which enlisted the natural virtues in the monstrous attempt to transfer man's happiness from the realm of the spiritual to the material order.

For too long a time the virtues of courage, punctuality, perseverance, temperance, thrift, courtesy, and the cultivation of special skills and good working habits have been presented simply as stepping stones to prosperity and power. Where the Christian finds these virtues distasteful because of their association with spurious and ignoble ends, the secular community is abandoning them for shorter cuts—frequently savage—to their coveted goals. It is possible to envision a world where ruthless barbarism is confronted only by a sort of sublime mysticism, very lofty and spiritual, but ineffectual because it lacks the natural virtues which form the backbone of character.

## a scandal to the world

One of the reasons the supernatural virtues are so attractive is that the world has been able to make nothing of them. They have no bearing on the organization of our civilization into a colossal super-structure founded on a vast-scaled profit motive. "Love thy enemies," "turn the other cheek," "the meek will inherit the earth," "blessed are the poor," "do penance"—these counsels pre-



sent an unintelligible scandal, and we are all apt to take a holy (or unholy) delight in being a scandal to the world.

### **the wine of freedom**

Another cause for our lopsided tendency lies in the fact that, having tasted the strong wine of spiritual freedom, we are apt to be a little giddy. Many look upon Catholic radicalism as the liberation of the soul of man from his moral enslavement to an unworthy system. There is much to be said for this point of view. But I think in all honesty we must also see in it the assertion of man's human limitations, strained to breaking point. The sundering of the bonds of bourgeois tyranny (where a million injunctions, such as "see your dentist twice a year" and "the plastic folding gimcrack is a *must* for the gracious hostess" take precedence over the Ten Commandments) gives one an exhilarating sense of liberation, a sort of "little heaven," filled with the same sort of peace as that which Saint Paul offered the early Christians in their freedom from the paralyzing ramifications of the pharisaic law.

We are willing to die for Christ, to tear the shirt off our backs for our neighbor in need, to bear many hardships cheerfully—anything but get up on time in the morning to tackle a distasteful task that is ours alone. Where's the precedent for sanctity in being a whizz at getting the furnace going? Look at Brother Juniper!

Let's look at Brother Juniper. What a strong appeal his sweet simplicity makes to the soul surfeited with the complexities of modern life! Why bother with teaching the children to pick up after themselves, to study hard, to acquire any of the mundane skills, when all they have to do to go to Heaven is love God and become charming dopes like Brother Juniper?

The fallacy comes, of course, from forgetting that Brother Juniper was holy because he did his best with what God had given him. To be a fool for Christ is permissible only if one has received the gift of divine folly. The wisdom of the world may be folly, but *not all the folly of earnest Christians is wise.*

### **a universal thirst**

I have tried to show that much of the tendency to minimize the natural virtues springs from the realization of the Christian that he has been singled out from his pagan brothers. Having found Christ, he would like to spend the rest of his life at His feet, for did not Our Lord Himself say "only one thing is necessary"? The tendency also exists, however, because he is so much like his brothers. He has his roots in the same historical background. There are non-Catholic "radical" movements to prove that the dehumanization of man by the all-encroaching forces of the

octopus of mechanized urbanization have made imperative a withdrawal designed, at least, to break up such a monstrosity into communities more human in scale, more humane in purpose. But modern man is not satisfied to seek a new social order on the purely utilitarian plane. He feels that life, if it is to be worth living at all, must have a transcendent meaning. His skin of secularism, grafted on him by the militant offensive of "progressive" scientism, materialism and pragmatism, is breaking out all over in a rash of new religions—most of them "mystical." Rationalism holds no more appeal for him.

Radical Catholicism, being contemporary with these movements, naturally reflects many of their extrinsic characteristics. We are apt to disparage the natural virtues for the same reason the non-Catholic reformers do—because they are utilitarian, rational, and, last but not least (for we are a soft generation), because they are difficult—as difficult as the supernatural virtues, without being as "spiritual."

### **enemy of the good**

There is an Italian saying that goes: "The best is the enemy of the good." Grace, the glorious raiment of the soul, is a higher good than a woolen garment, but we can't go naked for all that. Any old rag will do, and in cases where the castigation of vanity, the poverty of resources, or the call of charity are the motives for wearing an old rag, it becomes a robe of honor. It should not, however, be worn in pride out of sloth or careless disregard for Christian courtesy. And, where human felicity can contrive something better, it should never be offered to a neighbor. We are by our very nature creators. One of our creative faculties is our ability to clothe the naked. To do it well, by the creation of a garment honestly made, with loving respect given to the needs and circumstances of the wearer and the pleasure of the beholder, and stamped with the concern and ingenuity of its designer, cannot but give glory to God. The natural virtues alone do not make for sanctity, but those who have developed them give an uncommonly good foundation for it. Let us grant the theological superiority of the infused virtues, but not lose sight of the fact that grace builds on nature. We believe in miracles, but we have no right to expect our lives to be run by them. The Catholic home, however pious and heroic its aspirations, will lack security unless it is grounded on the order that comes from the development of the acquired virtues.

### **security**

We hear a great deal these days about the need children have for security. The word, to the bourgeois mind, means mostly

economic security and freedom from the psychological tensions that arise when one's children cannot display the same degree of affluence as their neighbors. The enormous sacrifices many parents are willing to make in this respect were vividly brought out to me by a neighbor of mine, a mother of four, who thoroughly wrecked her budget to deck her youngsters out in complete new Easter outfits. Glowing with the consciousness of duty well done, she explained happily: "They won't be getting inferiority complexes."

We can smile at such naivete. We know that the struggle for this type of security can lead to frustration. We are aiming at a higher security, stemming from trust in God's providence and its instrumentation in human charity.

But there is a security that we must not deny our children—the security of order, of an order based on the relationship between grace and good will. They must learn to pray as if everything depends on God; and work as if everything depends on their doing their best.

### **sustained effort**

Nothing is more pathetic than the spectacle of a soul struggling for great achievements, or in a situation calling for heroic sanctity, finding himself handicapped by an untrained will, long ingrained habits of indolence and self-indulgence, or sheer incompetence. Every emergency is an ordeal for him, every difficulty a crisis. He may rise occasionally to heights that make the angels sing, but they will be sporadic. He will be incapable of sustained effort. His inability to measure up to the demands of his own well-informed Christianity will make him miserable and may end by discouraging him. Contrast with his plight the comparative effortlessness of the man in whom acquired virtues are the ready servants of the infused, whose faculties have become the fairly tractable instruments of his will, and who has attained a working degree of mastery over the skills whereby he may serve his Maker and his fellowman. Not necessarily does there burn a "truer light of God" in the "vexed beating stuffed and stopped-up" brains of bunglers than in Browning's accomplished but pedestrian *Andrea del Sarto*. Success demoralizes only when its ultimate objective is finite. The ultimate objective of the apostolic Christian is Christ's kingdom on earth. Until it comes, he will always have fresh horizons.

The logical question at this point is this: how are busy parents, who have come to grips with the reality of the conflict between living for this world and living for God, and are enduring severe hardships and surmounting incredible odds in order to put



into practice the ideals of their holy faith—how are they to find the time for the character building of their children on this broad basis? As in the case of the development of the supernatural virtues, they must use everything at their disposal. The handiest (and best) means available lies in the very difficulties facing them.

Many parents with large families make the mistake of thinking that they must do everything for their children. "Momm made my dress" and "Daddy made my wagon" are delightful words to hear, but there is an age at which they should be substituted by "I made it." I visited a home where a new baby comes every year, and the cake I ate was baked by a six-year-old girl.

### **sharing tasks**

It is difficult for a mother or father to stand by patiently while clumsy little fingers work for what seems hours, with occasionally disastrous results, at a task they could accomplish in a few minutes. But this patience bears fruit in the long run. A hierarchy of age can be established among the children, each birthday marking the graduation to a new skill. Later, as the family grows in years and numbers, the "learn by doing" can be changed to "learn by teaching," and the graduates become the instructors and trainers of the younger children. By the time the oldest child is fifteen the parents should be living the life of Riley (almost!) as far as the physical operation of the home is concerned. Girls can be put in charge of the domestic chores, such as cleaning and cooking and sewing; boys in charge of repair work, painting, plumbing, electrical devices; care of younger children, gardening, and the care of stock should be divided fairly between them.

As contact with the outside world is made, through schools and visits, there is no end to the many crafts and skills children bring home to be shared by the entire family. Our older daughter never went anywhere that she did not bring home new songs for everyone to learn; our son brought home the liturgical hymns of the church from choir practice; when our younger daughter was in kindergarten she introduced the whole family into the mysteries of papier-mache sculpture.

No healthy home is complete without its quota of major and minor emergencies and upheavals, but in time the progressive delegation of carefully supervised and controlled responsibilities should result in an elastic but fairly systematic pattern reducing the mechanics of the menage to a minimum. The parents then have the leisure for long-range planning, and for the fulfillment of their important roles, under the kingship of Christ, as trouble shooters, confidants, advisors, administrators of justice, spiritual directors.

## value of work

As the children become proficient in their duties they begin to realize the value of work, not only as a producer of material benefits, but as a means of growth. To have completed a task in spite of drudgery, boredom, and distaste, because "John was depending on me" is an achievement in self-mastery. It also attests to John's diplomacy and tact, which have been developed by his responsibility for his younger brother.

Set against a lively liturgical background, nothing can take the place of this method for building a sense of responsibility and habits of resourcefulness, and for bringing out and cultivating special talents. From such a home, in which everyone will have played his own very special part, will come citizens capable of assuming their share of the burdens of the larger community in which they will one day take their place. They will have learned to live, not merely by playing at living, as is the case in the majority of American homes today, nor by studying about it, which is all text-book-minded schools can offer, but by actual participation.

Furthermore, there will be less danger here for religion to calcify into that horror known as "religiosity." The life of the Sacraments, from being a "spiritual duty" will become a "spiritual necessity"—food and drink to the young soul thirsting for them because, in the realization of his obligations, he has come face to face with his human and personal inadequacy.

## precautions

Since parents are only human, they should guard against losing sight of the fact that the function of all this organization is educational. If it is allowed to degenerate into a mere device for running a home on oiled wheels, it will amount to exploitation of children, and may create undying resentments. Care must also be exercised in assigning duties to individual children. While it is advisable, from time to time, to give a child something "bigger than himself" to tackle in order to stretch his capacity, one must take care not to burden young shoulders so heavily as to establish a habit of failure. Love must be ever vigilant.

## the simple life

We find, finally, that the "simple" life is not so simple after all. But we cannot let worldlings, who labor so arduously for worthless prizes, to out-do us in diligence, who are competitors for an everlasting treasure. Our Lord's scathing indictment is ever with us: "The children of this generation are wiser than the children of light," to goad us on. As Chesterton said: "Only one thing is necessary: everything."



## The Greater Part of Her Dowry

**T**HE Donaghys are natives of Brooklyn who are "back-to-the-land" in Central Bridge, New York. They write with the proverbially hard "first ten years" of married life safely behind them.

**Harry and Kate Donaghy:** There is a man in our town who is raising his children without their mother, and at the same time carrying on his work. Some women who have seen him in ordinary domestic scenes have come away murmuring how pathetic it is. They are touched at the sight of him adjusting a daughter's dress or making a package-mix pie for a special occasion. What they saw was similar to the situation presented by the scriptural quotation: "Unless the Lord build the house they labor in vain . . . for they felt that unless a woman be there to make the home, their labor is in vain. There is some truth in their conclusion. However, the mere presence of the woman does not make the home. For the chief of the womanly qualities is love, and unless a woman goes about making her home with love, she labors in vain. Without love it ceases to be a home; it becomes a hotel, a day-school, or a restaurant.

### what is a home?

A home is first of all a shelter and a haven, a place to eat and rest and to make love in; a home is a little church, too, where we learn to know God and to love Him in each other. Without much effort the home becomes more complex. It is soon more than shelter, haven, and church. In a short time it is also a nursery, laundry, infirmary, bakery, sewing center and a dozen other things. Soon the housewife becomes bewildered by the maze of work connected with being all things to one man, and then with very little effort the peace of the home may be lost.

### losing sight of the important

Through her desire to do great things for her family, the mother can surround herself with so many projects that little gets done well, and she, who should be the core of peace, now becomes the



chronic complainer because of her frustration. The ironing that is never caught up with assumes an exaggerated importance. An old saying suits this situation: "The work will always be there even when we are gone." And that is well worth remembering. For it is far better to iron the shirt as the need arises than to be the ironing-board martyr with a vengeance, making the rest of the family uneasy in their evening leisure.

A good thing to keep in mind is "first things first." How much of the waxing and polishing, and ironing of Priscilla curtains is vital when the family is growing? The mother's energies should be conserved for the necessary things in the house and outdoors (such as watching over the little ones) and finally, for her marital duties and child-bearing. An overworked mother is not likely to regard another baby as a treasure; nor will she regard as binding God's precept to increase and multiply if she is mentally overwhelmed by the terrors of just raising her children. A woman is easily submerged by detail, and little annoyances can become monstrous inside the four walls of a house. Therefore, making a home should be deliberately simplified in order to keep the peace and joy that should distinguish the home from the hotel.

Several years ago one of the Irish-American papers printed a rather homely poem that expressed this. It compared the life of a woman in a whitewashed stone cottage with its one room and earthen floor, with the life of a woman in a modern Dublin apartment with all its "conveniences." The countrywoman had a broom fashioned of cornstalks with her own hands; a few sweeps, and hearth and floor were clean, and she was free to enjoy her family and outdoor work and even had time to pray. The city woman was forever at her gadgets which she absolutely needed to enjoy her "progress." It was a broad comparison, but revealing.

### **the freshness and excitement of love**

The homemaker should try to carry over into her work some of the fresh outlook and excitement that came with making the first anniversary dinner in the new home, and some of that tenderness she had in indulging the demands of the first child, and a great part of the abandon she had as a newlywed when work could wait if the husband came into the kitchen and wanted to dance to the radio's music. The love that made all things new and wonderful in those first days should often be coaxed back to help cover difficult situations in the more hectic days of the growing family. And the mark of the woman is this love; it multiplies itself and works itself into all the great variety of skills that a woman learns in her lifetime of serving and spending herself.

Now a woman has a hundred lures to use, even in just the kitchen. The fragrance of fresh bread filling the house not only is more pleasing than perfume to her husband, but it gives the breadmaker a sense of work well done, and the reassurance she needs that she is a skilled worker. As in the description of the valiant woman in the Book of Wisdom, her children shall indeed rise up to call her blessed when they eat of that bread. That is itself a tremendous reward.

A homemaker is unique in that her services cannot be bought; housekeeping can be. The woman in her own home should watch lest she fall into the role of merely a housekeeper of deadly regularity.

### **a woman's power**

There is the well-known proverb that tells us the man is the head of the house and the woman is the heart. A Ukrainian saying, with the directness of the peasant's thinking, paraphrases this. It tells us the man is the head of the house and the woman is the neck; as the neck turns, so turns the head. It is uncomfortably true that the woman has this power, but when she abuses it, she ceases to be womanly. For it is child's play for a woman to lead a man around by his nose, and we may watch any two-year old girl to affirm this. The truly great woman rules by serving, by submitting, and by playing the part Saint Paul soberly reminds us of: "indeed, it was not man that was created for woman's sake, but woman for man."

Love is the essence a woman has to give, and she is not happy if she is niggardly with this gift.

A woman must bring love into the home as the greater part of her dowry.



## Whose Cross is the Budget

**T**HE practice of thrift is not nearly so important as loving one's neighbor, but when both are combined, the good of the whole community is re-enforced.

*Jerry Quinn is the father of six children, an engineer, and a homestead farmer at Hartland, Wisconsin.*

**Jerry Quinn:** Having very recently re-established my credit as well as my parental prestige by repaying my boys all current piggy bank loans, I feel that I can approach the subject of "How to live within your means" with regained confidence. If being in and out of debt makes a man an authority on family economics I come to the table well prepared.

There are few places where one has to go farther than his two nearest neighbors to find three families who are (at least so they say) plagued with 1) insufficient income to get any real security, 2) too small an income to live as they feel entitled to live, 3) disagreement between husband and wife over the way money should be spent, or 4) all three. It would of course be only fair to mention certain notable exceptions: in prisons, mental asylums, monasteries, convents, and the homes of Christians where the goal of voluntary poverty has been reached rather than preached.

But for the rest of us, money trouble is so common a common denominator that we can almost always strike up a conversation with a stranger simply by groaning about the high cost of living. In fact, if we go about discussing the business of family expenses diligently we may see how foolishly *everyone else* spends the money he earns. We may even get a few twinges of conscience now and then.

After five years of admonishment against seeking after riches, and exhortation to a family the size God sends, we can assume with reasonable assurance that the average *Integrity* reader lives in the city, works for a pay check, and wishes that he and his expectant wife and five children were part of a Christian community somewhere on the land. And because we share many of the same crosses as the neighbor on either side of us, we can also assume that he is 1) in debt, 2) usually broke by payday, and 3) not too sure he can ever change 1) and 2).

With so much in common among the reader, his neighbors and the writer, the tendency to expand these few not too well connected ideas into a book is very tempting. Not that there is any shortage of books on family budgeting! But "charity" to most of the authors seems to be limited to something as magnanimous as a small payroll deduction for the Red Cross. And the chapter "Managing the Budget" buried in the midst of the books on preparing for Christian marriage seems to grow in importance and shrink in practical value alarmingly soon after the reception of the Sacrament.

### **a healthy attitude**

Achieving a healthy Christian attitude toward money and the things it will buy is peculiarly difficult today. It has become so at a remarkably increasing rate during the last three decades. The combination of an abundance of money and of things to buy coupled with the progress advertising has made in learning how to capture our imaginations (and wills), holds no promise of approaching the saturation point.

Our grandfathers would laugh at us if we told them that our problem today is to distinguish "needs" from "luxuries." Advertising in its bewildering array has really got most of us thoroughly confused. Yet it would be underestimating ourselves to say that the pressure is too great to withstand. There are millions of Americans who live surprisingly normal lives, and who neither want nor have any intention of ever wanting electric razors, power lawnmowers, televisions, or ready-made cake mixes. Some of these people are gifted with a natural tendency to cling to the things they know to be good, or they may be blessed with the ability to take continual joy in what they have, while earnestly asking themselves whether each new purchase really will bring a return in proportion to its cost.

We can take a lesson from these islands of resistance we see around us; for many are the only heirs to a Christian heritage of values that kept body and soul together through ages when existence itself was a blessing. But lest we mistake obstinacy for virtue, let us word the question that lies at the root of a Christian attitude toward buying "things."—"Can I look into the face of my neighbor in need and then buy this?"

### **husband or wife**

Achieving a smooth working understanding between husband and wife in handling the family funds may seem like getting



used to walking around in a canoe, until you see how smoothly some families handle the problem. According to marriage counselors it is no secret that misunderstandings over money do more damage to happiness in a home than any other problem. Witness the way everyone listens at a Cana Conference when "Who should decide where the money goes?" is the question being discussed.

Sooner or later the question has to be faced honestly in every marriage; the sooner the better. Because buying habits are hard to change once they become firmly established, poor judgment in early years can almost wreck the family in later years.

To be specific, we ought to differentiate between budgeting and shopping. The former is done with varying degrees of efficiency at reasonable intervals, either on paper or in earnest discussion, taking into view—as it must—the long range needs of the family. The former, often just as important, is the day to day job of carrying out the decisions of the budgeting sessions.

Understandably the process of budgeting as well as shopping is anathema to many couples. Yet whether we enjoy facing decisions or not, the job has to be done. How much better to do it together.

Probably the reason so many people dread budgeting is that they associate it with keeping track nervously of every cent spent for postage stamps, streetcar transfers, and ice cream cones. Doing it this hard way may be for an accountant. Most of us would find the time better spent reminding the children how good God is to give us shoes. All of the "relaxed" budgeters I know have a surprisingly expansive "miscellaneous" account that may total several dollars a month. You can't even plan next month's budget until you know what happened to last month's money, so before you throw up your hands at budgeting ask yourself whether you've made an easy job hard.

The multitude of books on family finances we referred to earlier are noticeably hesitant about answering the question, "Who decides?" The few authors who do treat it leave you with an answer you can interpret any way you want. That, it seems to me, is no way to settle a real problem.

In the light of Saint Paul's advice to husband and wife, there is probably no point in family life where the decision-making ability of a man will be more often called for than in the handling of family finances. Yet at the same time there is no area where the observations and the desires of the wife should be more carefully considered and earnestly evaluated by the husband, realizing

as he must his own shortcomings. The choice between a sewing machine and a repair job on the car is a tough one at best—but who can better expect God's guidance in making it than the head of a Christian home?

### **pasted to the budget book**

When a family dedicates all of its resources to the love of God, reasons for saving money (or taking care of what we have) are elevated to a spiritual plane. The dollars saved by suffering through haircut sessions with Dad's dull scissors become to the children a warm jacket for a D.P. Teaching thrift for its own sake is at best a questionable practice, but learning to do without so that others less fortunate may have more is part of the fabric of sainthood.

To keep Christian thrift alive, it must be the forming principle in the entire budgeting and shopping process. Here is a list of seven questions well worth pasting to your budget book and shopping bag.

1. Will buying this turn us away from spiritual values?
2. Is the purchase a) necessary, b) useful, or c) a luxury or Saint Thomas' list?
3. Must we buy it now or can we practice patience here?
4. Is it more practical to rent or to borrow the equipment?
5. Must we purchase it new?
6. Have we made a real effort to study values and choose the best?
7. How will we care for it properly after we own it?

### **the subject of shopping**

Shopping habits can make or break any budgeting effort. While the sense of responsibility and concern for the common good characteristic of the father make his position indispensable at budget sessions, it often turns out that Mother is more adept at stretching the paycheck to fill the market basket. Certainly the job of shopping ought to go to the parent with the patience, thriftiness and sufficient free time to do it properly.

Before leaving the subject of shopping I should like to raise the question of why so many men today show little or no interest in the job of buying the family's needs. When an automobile salesman gets hold of Dad, he sells endurance, economy and engineering. But to the other half of the family, it is styling, comfort and beauty that he emphasizes. Dad's concern for basic qualities

ought to be just as important in shopping for children's shoes, or soap for that matter.

## making thrift an end

The practice of thrift within a family has a way of becoming an end in itself so treacherously that every family needs close personal contact with the needy to keep the reality of Christ's words always before them. The children can find joy in doing without dessert when Mother puts part of the food money in the charity box in the kitchen. So many of the excesses of youth are tied up with antipathy toward thrift that parents have to keep re-examining the results of their example lest the children grow to associate frugality with stinginess, or saving with mediocrity.

There is a lesson for us in the story of the farmer who wanted so much to teach his children thrift. Each day during the winter as the children were sent to the fruit cellar they were told to pick through the apple barrel and bring up the poorest ones first. The children always managed to find a bowlful of partially bad apples every day. With spring and the end of the barrel came the realization that no one had enjoyed a single good apple all winter long.

All of which brings us to a final word on the advantages of being a spendthrift when the occasion calls for it. Sometimes, even when the family finances are at a low ebb, flowers or some luxury for Mother, an unexpected gift for the children, or an "out-of-this-world" dinner can do for the family what a good laugh can do at a tense conference table. The practice comes highly recommended, since the saints were famous for their lack of concern over money. Yet they always managed to leave the world not in debt, but indebted.

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# Holiness and Hospitality

**M**R. and MRS. MELLA write about the essential factor in Christian hospitality from their experience as Oblates of Saint Benedict and members of the Christian Family Movement in Wilmette, Illinois.

**John and Katherine Mella:** The term "Christian hospitality" can cover a wide diversity of activities. It can be made to include anything from a swank dinner party prepared by a caterer to a person buying a bowl of soup for a hungry man.

Obviously not every form of hospitality is Christian merely because it is dispensed by a Christian. Moreover, Christian hospitality is not a technique or a means. To make it such deprives it of any spiritual meaning. There are many who live in parishes where there is a great deal of specialized Catholic activity who have had their personal acts of kindness to neighbors looked upon with suspicion as probably being the current "action" of their group. Never should it seem that we practice hospitality simply to have something to report at a meeting.

## the Christian tradition

As a human activity, hospitality has a long history. In the East it has been faithfully observed from antiquity. The Old Testament has many incidents of the Patriarchs practicing hospitality. In the New Testament we find it mentioned by Saint Paul who tells us "forget not hospitality; for thereby some have entertained angels unawares." He also says, "A bishop should be hospitable." Canon law provides that bishops should maintain houses of hospitality. In our own times an entire movement, The Catholic Worker, was developed around hospitality, feeding the hungry—or, as Peter Maurin called them, "ambassadors of God."

It will be useful in developing the supernatural side of hospitality to elaborate on Peter's "ambassadors of God." Of course, when we are told it refers to Christ's saying, "I was a stranger and you took me in," we can appreciate looking upon the persons helped as coming from God as ambassadors, that is, representing Christ and giving us an opportunity to receive Christ Himself in the persons of guests. But that is an oversimplification of the situation. Actually it takes heroic virtue to see in the down-and-out, in the "bum" from the Bowery and the skid-rows of our large cities, the person of Christ. Only one who has come in close contact with them can understand the difficulty. Besides the rags



they wear, dirty, unshaven, unkempt, in the warm weather they carry a stench which nauseates and shocks the first time one experiences it. Only deep faith and profound charity can see Christ in them.

This is certainly far removed from the superficial view of hospitality as being merely an act of worldly courtesy, often inspired by the desire of popularity, selling oneself to the public, or trying to influence others, taking people to a night club to get a signature to a contract.

### **hospitality and monasticism**

Saint Benedict devoted a whole chapter of his rule to hospitality. The early Benedictines literally converted the pagan world through their practice of hospitality. They did this not by going out to the world, but *by having the world come to them* as guests of the monastery and witnesses of the ideal Christian family life of the monks. As Saint Benedict conceived it, the monks did not conform to the pagans who came to them; rather, the pagans came into the monastery as guests *on the terms* of the monks, that is, they were exposed to the life of the monastery which was a sermon that converted them to Christianity. Soon the rule of Saint Benedict succeeded in teaching the Christian life to nations—resulting in the ages of faith which lasted for six centuries. And only when the old idea of hospitality was forgotten did the decline take place.

### **a way of life**

What has all this stuff about Benedictinism and ambassadors of God got to do with having the Johnsons and Murphys over for the evening for some beer and cheese and talk?

Let us put it this way. A particular act of hospitality, as in the beer and cheese example, taken by itself is devoid of spiritual meaning. But when the motivation is love and the desire to share the gifts God has given us, the act takes on significance.

The motivation is not something you put on or take off at will, like a new coat. To be the genuine article, it is all part of a way of life and one's hospitality is integrated with that way of life. This, of course, implies that husbands and wives, fathers and mothers, will have first achieved a certain way of life; and the degree to which they approximate the ideal depends on their current growth or maturity. It is never a static thing. It is a continuous process of becoming.

It means that in a certain sense they will have become apostles in the great apostolate of family life, a matter of living a certain kind of life which as it spreads and inspires others can really make

the world Christian. In this way of life all the postulates of dedication are involved: detachment from worldly goods, voluntary poverty, mental prayer, deep faith, profound love for God and our neighbor and the Church overflowing into action (not as second thoughts, but spontaneously and as naturally as drawing in one's breath), daily Mass and Communion, spiritual reading, all the virtues—the ideal of sanctity. Excluded are all forms of injustice and uncharity, discriminations of races or creeds, bigotry, hatred. It is the full Christian life as we were meant to live it, unwatered down by our selfishness, our greed, our pride. It is to restore all things in Christ that in all things God may be glorified.

We hear an objection. "Your're crazy. All we want to do is have some beer and cheese with the Johnsons and Murphys. We're planning to have some fun, not wage war on the world, the flesh and the Devil."

Of course we can have fun. But even when we are having fun we are still temples of the Holy Ghost. There is never a time when we can shuck off the fact that we are consecrated beings. Our hospitality depends not on what we *have*, but on what we *are*.

Let's not kid ourselves. Material goods in any form—money, fine homes, Cadillacs, TVs, fine foods and liquors—are not the essence of hospitality. They won't provide the deepest satisfactions and won't bring or buy love for us from our children or friends. These can't be purchased with money. Our deepest satisfactions as husbands and wives, fathers and mothers, come through our ability to love God and, through and in that love, to love and be loved by each other and by our children and our friends. It means opening our hearts and our homes to the world.

Our world today is in a chaotic state, a state of disorder, with many evidences of man's inhumanity to man—injustices, selfishness, prejudice, hate. Strife between classes, not love, is the prevailing note. And we see this strife exhibiting itself in many ways—as we write, in the steel dispute, in the oil strike; we see it in delinquency which is on the increase as is divorce, in racketeering and gambling, in cheating by government officials, in alcoholism, drug addiction, and in our society's greatest failure, war. And an even more dangerous trend is evident in our own country, the conformist attack on all dissenters.

All of these things are evidences of our inability to get along with each other, of our lack of love.

Our sins of omission cry out to Heaven for vengeance. Let's not forget, Christ told us that it would be sins of omission which would get us a ticket to Hell ("I was hungry and you did not feed

le.”). And it has been precisely these sins of omission which have brought about the disorders in our families, in our society and in the world.

But this is our world; it is what we are making it. If it is not ruled by love, then hate will rush in to fill the vacuum. Hate begins in the souls of persons, in families, in neighborhoods. The challenge today is for families, for husbands and wives, fathers and mothers, to assume responsibility for the course the world will take.

## leaven

This is not meant to throw any damper on the beer and cheese devotees of planned fun. By no means do we imply that one should quit having planned fun or entertaining guests. But work on the other part at the same time, the part which supplies the breath of life to such activities, which gives them spiritual meaning, makes them all part of a whole, for they all go together when it comes to living the full Christian life. Then the planned fun will be part of the example of our lives that will bring others back to Him Who said, “I am come that you may have life and have it more abundantly.”

Husbands and wives must have the courage and the desire to examine themselves with a view to eliminating more and more of their pride and selfishness—at the same time building up their capacity for humility, for giving of themselves, for love. And the plane on which a family, the husband and wife, the mother and father, will touch other families, other husbands and wives, other fathers and mothers, is that of hospitality.

Of course, we do not envision all families, all husbands and wives, all fathers and mothers, as functioning in this manner. But there must be enough of them living these dedicated lives, the life of the gospels, to constitute a leaven, a leaven which is desperately needed today.

Let’s but recall the green revolution started at Monte Cassino by Saint Benedict and twelve monks which in the course of a century Christianized Europe. To be a religious in the Benedictine centuries meant to be a Benedictine monk. The Benedictine ideal of family life formed the pattern and common denominator of the then civilized world.

Thus what we families do today can really change the trend of history. This leaven of dedicated families, dedicated husbands and wives, dedicated fathers and mothers, will meet the world on the plane of hospitality and the world will come to them to be transformed thereby, to be infected with the strongest force beneath the Godhead—*love*.

## BOOK REVIEWS

### Even for the Laity

**THE BREVIARY EXPLAINED**  
By Pius Parsch  
Herder, \$6.00

With the light-hearted observation, "there is nothing brief about the Breviary," Father Pius Parsch following up his excellent study

of the Mass, undertakes to explain the Breviary, and a fine job he does too. In a style that is at times breezy but with no diminution of scholarship, every major question that has ever been raised by the most critical psalm-saying priest concerning the Divine Office is studied and, I assure you, answered.

The Divine Office has two important functions: it is the official common prayer of the Church and it is a norm and guide for private prayer. Its form and arrangement were completely established by the time of Gregory I (c. 600). There have been no substantial changes since, although there have been many revisions.

A glance at the table of contents of this book will disclose a twofold division. The first part may be called theoretical, a study of the individual parts of the Breviary and of their special function in the Office, the psalm lessons, hymns. The second part may be considered the practical application of the first part to the various seasons of the liturgical year (for example, the Advent Office, The Holy Week office). This work is not a comprehensive commentary on the Breviary. However, for priests and interested laymen, it will serve as an introduction to the daily prayer of the Church. Omitted entirely from this treatise are the rubrics and the rules for the recitation of the office, for instance, the concurrence of feasts, octaves, and ranks of various offices.

Father Parsch is no impractical idealist. He is aware, as who is not, of the complaints of the clergy against the present Office. He writes: "Even today the Breviary is a sort of a black sheep, a Cinderella of the clergy. It still cries for reform and revision."

For those priests who smile knowingly every time they hear that some pastor is experimenting with Divine Office for the laity, Parsch concludes his book with the chapter entitled "the Breviary and the Laity." He is in favor of the Church creating a layman's breviary composed of a one hour turn Matins, Lauds, and Vespers. While he admits that other priests (the reviewer among them) think that Prime and Compline are better morning and evening prayers for the laity, he prefers the other hours because they are more traditional, comprehensive and objective.

REV. GEORGE A. KELLY

### A Woman of Genius

**THE NEED FOR ROOTS**  
By Simone Weil  
Putnam, \$4.00

After Simone Weil's *Waiting for God* was published some months ago, a frequently asked question was, "Why didn't she become a Catholic?" Theoretical

she was a Christian and there seemed to be no doubt in her mind that the Christian Church is the Church of Rome.



In *The Need for Roots*, the work of the last months of her life, there are some answers. On the surface it would appear that her reasoning takes the old, old line—the conduct of Catholics, from early Roman times through the Spanish Inquisition, on to and beyond the era of French anticlericalism. There seems to be that chasm that only faith can bridge, that difference between the Church that is the living, vital, and often mutilated Body and the Church that is an organization of the sons of Adam.

But Simone Weil is not a superficial reasoner. She is a paradox, a complex soul, at one and the same time all French, all Jewish, all Christian. This should be remembered in reading *The Need for Roots*. The important thing, as T. S. Eliot says in his preface, is that we "expose ourselves to the personality of a woman of genius, of a kind of genius akin to that of the saints."

The book is the result of the request, in 1943, of the Free French authorities in London for her to write a report with recommendations for the renovation of the educational and governmental system in France after the war. It is as comprehensive an essay on, to colloquialize, "What's wrong with the world and what to do about it," as any on the contemporary market. And it puts a fearful awe in the reader to realize, nearly ten years later, how little, if anything, has been taken to heart.

In pedantic order the book lists the needs of the soul. Then, in Part II, with forensic skill, it lays bare the uprootedness of our time. Part III deals with recommendations for remedy.

The needs are, according to Miss Weil: order, liberty, obedience, responsibility, equality, hierarchism, honor, punishment, freedom of opinion, security, risks, private property, collective property, and truth—in any way of appearance and not, we trust, importance.

We, as individuals, as social groups, as nations, lack these basic needs and, says the author, "Four obstacles above all separate us from a form of civilization likely to be worth something: our false conception of greatness; the degradation of the sentiment of justice; our idolization of money; and our lack of religious inspiration."

With irony she adds, "We may use the first person plural without any hesitation, for it is doubtful whether at the present moment there is a single human being on the surface of the globe who is free from that quadruple defect, and more doubtful still whether there is a single one belonging to the white race. But if there are one or two, which, in spite of everything, is to be hoped, they remain hidden."

No military conquest, no social movement, no civilization, and very few great names pass by her pen unnoted. Simone Weil had read a great deal; she thought even more and it is obvious that her bases of comparison for the deeds of history are the gospels. Therefore it is necessary for her to use the scalpel so very deeply with even her beloved France that German schoolboys will get no inferiority complex in reading her resume of French political development.

Except for a few bouquets tossed at the feet of the Jocists, castigation is the general rule. No one with half a conscience can avoid seeing that the shoe fits universally.

This summary of *The Need for Roots* is indeed an inadequate condensation of more than three hundred pages of impact, of philosophical meditation of a most unusual woman, albeit a young one (she was thirty-three

when she died), one who never deliberately attempts to charm her reader. She is all seriousness.

But of special interest to us of the faith, who know her near-saintliness, her mysticism, her devotion to moral principal, are her criticisms of Catholicism. The work is liberally sprinkled. Here are two:

But as for the churches, they offer us the supreme scandal of clergy and faithful asking God at the same time, with the same rites, the same words, and it must be supposed, an equal amount of faith and purity of heart, to grant a military victory to one or other of two warring camps.

In all the arguments in which religion and science appear to be in conflict, the Church displays an intellectual inferiority that is almost comic, for it is due, not to the force of the arguments adduced by the other side, usually of a very mediocre order, but solely to an inferiority complex.

These need no comment; there is truth there, but not all truth; there is error but not all error. We would wish for a Chesterton to deftly remove the facts, but it remains that Simone Weil, also of a superior mind, did not.

The secret may be that she, a Jew who jumped over the usual barriers of her kind to embrace the divinity of Our Lord, was never convinced of the divine mission of the Jews. As that is the foundation of the Christian Church, it is as if she were building beautiful castles in the sand—earnestly, with constructional perfection, with indeed, supreme charity, but not the chemical element that changes sand into concrete.

CAROL DAVIS

### Fatalistic Recital

**THE INHUMAN LAND**  
By Joseph Czapski  
Sheed & Ward, \$3.50

A horror story equal in ghastliness to the worst of the Nazi doings is here told in all of its grimness by the director of propaganda for the Polish Army of General Anders in the Second World War.

Only this time, it is the communist government of Russia which is the one responsible for the killing of 4,500 Polish officers whose bodies were found buried in a mass grave in the Katyn Forest in 1943. The international commission of twelve doctors from ten countries stated that the bodies were dead two years. At the time this particular part of Poland was under Russian domination.

The author describes his visits to top Soviet officials to find out the truth, describes also the sifting of every bit of evidence of anyone who had learned anything of the disappearance of the 15,000 Polish military men who completely disappeared until the finding of the grave. Recently an American congressional investigation has been studying this massacre. At Frankfurt, its sessions brought out evidence that General Anders had sent the Polish findings to General Eisenhower and Supreme Court Justice Jackson, then chief United States prosecutor at the Nuremberg trials. Anders offered to name hundreds of witnesses but his documents never found their way into the official records of the Nuremberg trials.

The book, a translation extremely well done, goes far afield at times because of the author's absorption with a highly romantic type of Polish poetry. The whole story is related with a curious Slavic fatalism.

ARTHUR SHEEHAN

## An Exploration of the Church

### CATHOLICISM AND THE WORLD TODAY

By Aelred Graham, O.S.B.

McKay, \$3.00

At last a true Catholic scholar has come to grips with the major philosophical and religious critics of the modern Church and has produced an important and serious vindication of Catho-

licism's fundamental claims. His exploration of the areas of thought where Catholicism influences our civilization and is in turn influenced by it involves a frank statement of difficulties, an honest attempt to remove misunderstandings, and an eloquent statement of the Church's answer to our perplexities. To achieve his purpose, Dom Graham has successfully adapted Aquinas' method of presenting first the case against the view he accepts, then developing the case for his view, and finally replying in detail to his objectors. His replies are respectful but uncompromising.

In an opening chapter, remarkable for its honest and accurate statement of secularist and Protestant indictments of Catholicism, the author focuses attention on those aspects of the Church which would seem to prevent her from making an effective contribution to the modern world—her "totalitarianism," "complexity," "legalism," and "lack of self-criticism." From these objections, he concludes that the problem of Catholicism today is bound up with questions about Christ's establishment of a Church, the nature and role of that Church, and the place of religion in personal and communal life.

Having indicated his concern with the fundamental issues, Dom Graham proceeds to show that the present indecision and disorder in Western society are the direct results of our reluctance—amounting almost to a refusal—to face and answer such ultimate questions as: Is there a Creator God Whose providence wisely orders all? Or is there not? Marxism's philosophy of life and program of action are built upon its very definite negative answers to this question. Catholicism's whole purpose and task springs from its obligation to insist that God be recognized as our Creator and that He be worshipped as such. Only the principle enunciated by Christ—that God must be loved above all else and that man must love his neighbor as himself—can keep the human community from disintegration, the author maintains. And to maintain these principles—or rather their "living embodiment in Christ"—in their place as the keystone of society is the *raison d'être* of Catholicism.

"The Church," Dom Graham states, "has one all-embracing task, that of testifying to and portraying Christ to the world. It has inherited His mission of transforming man's natural self-centeredness into God-centeredness." And he takes pains to point out what this means in terms, not only of developing a social order, but also of personal relationships, worship, and external conditions necessary for success in leading the God-centered life.

After exploring the philosophical distinctions between person and individual, and the relation of each to the community, the author concludes that "man's supreme need is to discover a way of life which allows him to be fully a person and at the same time to function as a member of a community whose interests he shares and for whose welfare, so far as in him lies, he is corporately responsible."



In pursuing his task, Dom Graham carries his readers beyond the externals of the Catholic Church—beyond its history or its liturgy—to the central truths of the Christian faith: the divinity of Christ, His profoundly religious mission of awakening man to his position face to face with God, the crucifixion and resurrection as central acts of this mission, and the foundation by Christ of a Church which is His Mystical Body and has inherited His task. The building-up of the Body of Christ constitutes, the author says, "the only genuine progress of mankind," for only in that Body are men united in a common cause with no possibility of violence to their personal integrity.

His efforts to make manifest the true role of Catholicism in the world today culminate in a brilliant essay on the possibilities of achieving "reunion" of the Christian Churches.

ELIZABETH SULLIVAN

## BOOK NOTES

*Our Bishops Speak* (Bruce, \$6.00) is a collection of eighty-two documents issued by the Bishops of the United States or the Administrative Board of the National Catholic Welfare Conference over the past thirty-two years. These statements cover a wide range of topics—domestic as well as international, and the book is an invaluable reference work of the activity of the Church in modern America.—DOROTHY DOHEN

*Sermons for the Eucharistic Devotions* by Rev. John B. Pastorak (Herder, \$7.50) is a well-bound book of thirty homilies on the Eucharist as a Sacrament. Each instruction is prefaced by an extended outline. The manner of expression is diffuse, but the lines of thought are devoutly integrated in the sublime truth that Christ in the Sacrament of Love should be the center of the solar system of our souls.

—MSGR. EDWARD M. BETOWSKI

In *Willingly to School* (Sheed and Ward, \$3.00) Dom Hubert Van Zeller has written a happy and amusing book about school life at Downside, the Benedictine Abbey and School. Although primarily intended as biographical sketches of his masters and schoolmates, the book gives a much better picture of the author himself. Those who have read Dom Van Zeller before probably will find the autobiographical parts more interesting.—CECELIA D. GREGORY

Mysteries always tend to excite the imagination, alert the intellect and hold our attention until we have discovered their secrets. The solution is the end in the whodunit, but only the beginning in the search for God, as we see in *The Secret of Holiness* by Father James, O.F.M. Cap (Newman, \$2.50). Discovering the source of holiness to be in Christ, we are ourselves ensnared, for the source is infinite and His secrets ever unfold, ever elude us. Father James gives us a reasonable, interesting and readable book on a subject no book could ever cover completely.

—REGINA HOWARD

*The Voice of the Irish* by Blanche Mary Kelly (Sheed and Ward, \$4.25) is a monumental feat of research and scholarship, and certainly a much needed (and too long delayed) account of Irish literature from its pagan beginnings to the present resurgence. The work is compact, almost every paragraph containing an immense amount of information; yet the style is interesting and compelling and will undoubtedly urge the reader



to pursue his acquaintance with the fascinating subject of this book—the long enduring, now resounding voice of the Irish.—MARY JO O'DONNELL

*Our Lady's Fool* by Maria Winowska (Newman, \$3.00), serves as an introduction to a saint in our time—Father Maximilian Kolbe. Treating the many facets of this Polish Franciscan's life, the biography depicts him as driven by a passionate desire "to save *all* souls." His work toward this goal originates with his formation of the Militia of the Immaculate, continues with his editorship of a Mariological review and culminates with his sacrificial death in the Auschwitz concentration camp. Occasional excerpts from Father Kolbe's writings reveal the purpose and depth of the man, relieving an otherwise generally superficial narration. A deeper, more readable account of this priest-martyr is needed.—JOE BLABER

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